town and country church

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town and country church

Purposes: To encourage cooperation among rural churches • to improve local church administration in organization, finance, education, community relations, and lay leadership training • to help develop a Christian philosophy of rural life embracing ethical issues in agriculture, social reconstruction, and government

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Cover

Cover photograph courtesy of *Saturday Evening Post,* Curtis Publishing Company, Philadelphia, Pa.

in this issue . . .

• In Washington, D. C., November 16-18, at the National Study Conference on Migrant Labor, the Migrant Ministry of the National Council of Churches celebrates forty years of service to migrant crop workers. This issue of Town and Country Church features some facts and figures, compiled through the good offices of Mrs. Monica Owen and Dr. Benson Y. Landis, on the ministry and the need for its work.

If you would like some further stimulating reading on this important subject, try: *The Position of Farm Workers in Federal and State Legislation,* by Robin Myers, a thorough report published in 1959, by the National Advisory Committee on Farm Labor, 112 East 19th St., New York 3, N. Y. (A digest appears in *Interracial News Service,* National Council of Churches, March-April, 1960:

Or, *Farm Labor Fact Book,* published 1959, by the U. S. Department of Labor, a comprehensive reference work on many aspects of the farm work force. ($1.00 from the Superintendent of Documents, Washington 25, D. C.)

"Christian Ethics in the Rural Economy" was the subject of a thoughtful and challenging speech by Guy Hershberger before the Bureau County (Illinois) Ministerium earlier this year. It has been adapted for your enjoyment and consideration, starting on page 7 of this issue.

This November issue of Town and Country Church also brings you some thoughts on the need for and techniques of "A Parish Ministry to the Sick," written by a neighbor of one of your editors.

Our "So You May Know" column this month introduces to you the newly-appointed director of the Council's Town and Country Church Department. Dr. McCanna will soon be taking over the reins of your Town and Country Church. We hope you will deluge him with contributions and suggestions for the continued growth and usefulness of your magazine. ■ ■

Contributors of articles to Town and Country Church speak for themselves and not for the National Council of Churches or sponsoring organizations.

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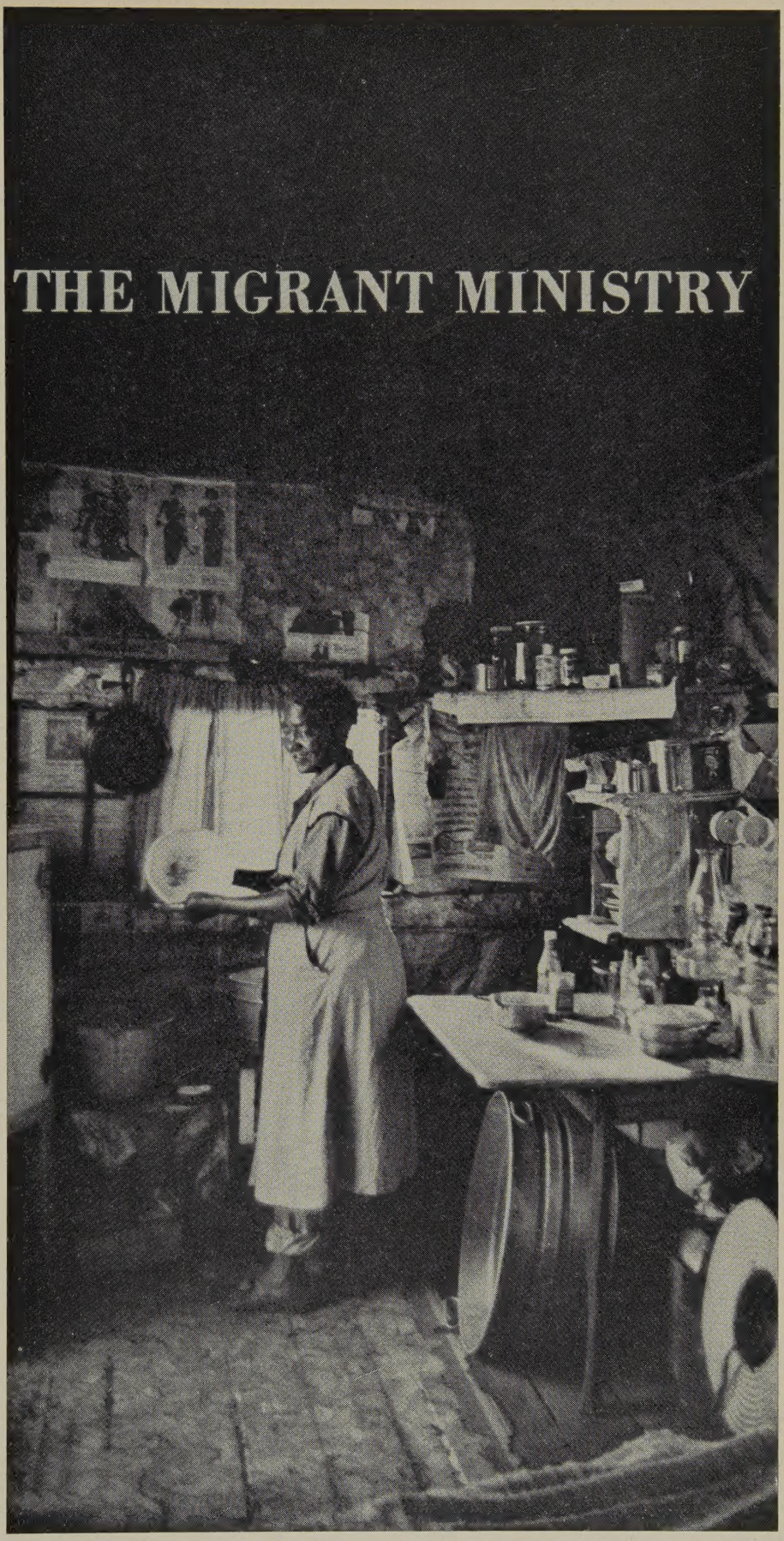
Life Begins At Forty—

The year 1960 marks the fortieth anniversary of The Migrant Ministry. An appropriate program has been planned to recognize this important milestone in interdenominational cooperation. On November 16, 17, 18 in Washington, D. C., leadership from this agency of the churches will gather, in a National Study Conference on the Church and the Migrant Labor situation. The purpose of this meeting is not to reminisce, but to project plans for the future.

The future will certainly include the continued demonstration of various types of program, enlistment of the good will and cooperation of growers, inspiring changes in community attitudes from hostility to acceptance, persuading school boards to make provision for migrant children, guiding and stimulating other agencies, private and public, to extend their services to migrants, encouraging enactment and enforcement of legislation designed to improve the vexing conditions existing among agricultural farm workers.

How is The Migrant Ministry financed? As a department of the Division of Home Missions of the National Council of Churches, about a third of its national budget is raised through gifts from the denominational home mission boards. One half of its annual income is contributed by the National Council Department of United Church Women on the World Day of Prayer, the first Friday in Lent. In addition, there are state budgets whose total is twice as much as the national budget. This money is raised by The State Committees. The balance is received from community churches, vacation Bible schools, and interested donors.

For further information and literature, write: The Migrant Ministry, National Council of Churches, 475 Riverside Drive, New York 27, New York. *(George Moffett-Lens-Group photo.)* ■ ■



Recollections of the Migrant Ministry

by

Benson Y. Landis

• Shortly after I came to the Federal Council of Churches in the 1920's—to carry on social and economic studies of interest to church agencies—I received an invitation to see something of the migrant ministry among pickers of blueberries. I met Miss Edith Lowry, who was then, as now, directing the national program. With her I saw the housing of the seasonal workers, the services rendered by the workers in the ministry, and the conditions under which migrants who harvested crops worked.

Thereafter I never needed to be persuaded concerning the value of the migrant ministry. As I reflect on that incident, I can accurately say that Miss Lowry educated me.

I had been in the Interchurch World Movement in 1920, in the home survey division, and had met the staff members who assembled information on the large numbers of migrating workers who followed the crops, and on how neglected they were by American communities generally. Sometime later I heard that the results of the Interchurch migrant survey had been presented to boards of home missions, that the women's boards had been assigned responsibility for starting a ministry, and that they had promptly accepted it.

They heard about the needs and they decided without delay to meet the needs. I suppose that in some church circles today their decision would be regarded as unusual. For they did not call a consultation of experts to dwell upon the difficulties.

"Miss Edith Lowry has with modesty and dedication been a leader in the most significant national program among farm migrant workers in the United States." Saturday Evening Post photo.

They did not call their program big. And the program was not general or vague. It was simple, direct, and practical. I suppose it was done that way because it was in the hands of women.

Many people have had a part in the migrant ministry over these forty years which we are now appropriately celebrating. It is now properly larger than in the 1920's, and considering the persistent needs of those who harvest crops it should be much larger. It is also now no longer a women's project as it was sometimes called.

Since this is a personal note I wish to pay a tribute to the founders because of their vision, courage, and persistence. And since I cannot recollect or mention the names of all, I choose to thank and salute the gracious lady who educated me. Miss Lowry has administered a distinctive program. A lay person has directed this special cooperative ministry. As a layman I am glad to see in her career good evidence that lay persons can organize a systematic ministry.

This has been a ministry with many facets. It includes interest in social legislation as well as maintenance of day care centers for children, in health services as well as services of worship, in personal counseling as well as education for citizenship.

Miss Lowry has with modesty and dedication been a leader in the most significant national program among farm migrant workers in the United States. Everywhere as one goes about informed people say that it is important, and that there is no national program—religious or other—of similar scope. This is a ministry that deserves good recognition in the councils and annals of home missions and of the church at large. ■

Dr. Landis is editor of research publications of the National Council's Bureau of Research and Survey.

Government Looks at the Migrant Problem

First Presidential Commission

• *Migratory Labor in American Agriculture* is the title of the report of the President's Commission in 1951 to investigate conditions among migratory workers; problems created by entry of temporary workers into the United States; responsibilities assumed by Federal, state, and local authorities; agricultural labor needs; problems created by illegal entry of foreign workers and means of strengthening law enforcement.

The witnesses who testified before the Commission included farmers, processors, labor leaders, government officials, social workers, health authorities, educators, officers of religious agencies, and numbers of the migrant workers themselves.

"The public conscience is uneasy," the Commission reported. Great concern about migratory farm labor was found in nearly every state in which it is substantial.

"Notwithstanding that farm migrants are only 7 per cent of the nation's farm manpower and do less than 5 per cent of the nation's farm work, migratory farm labor cannot be dismissed as having little significance."

The Commission recommended:

Establishment of a Federal Committee on Migratory Farm Labor, appointed by and responsible to the President, to coordinate government agencies in their activities relating to migratory farm labor, and to cooperate with the states.

The Committee was later established with these purposes in mind:

More effective utilization of and primary dependence on the domestic labor force;

A statute to make it unlawful to employ aliens who have entered the United States illegally;

A system for licensing of private recruiting agents;

Improved housing, health programs, and social security coverage for migrants. ■ ■

Secretary Mitchell on Migrant Farm Workers

• At the Convention of the National Travelers Aid Association, 1960, the Secretary of Labor, James P. Mitchell, presented in succinct form information about the situation of the migrant farm workers in the United States, including the following taken from a mimeographed release of the U. S. Department of Labor.

"The migrant can expect to receive the lowest wages in the entire American economy, less than $900 a year;

"He can expect to be unemployed, numbering the jobs he is able to pick up away from the farm as well as those on the farm, about half of the days of the year.

"He is expressly left out from the protection of most of our social and labor legislation;

"He can expect to be ineligible, in all but a very few cases, for health and welfare services because of residency requirements fashioned, in some places, with him in mind;

"He can expect that his children will be forced by economic necessity to work beside him in the fields, and that those same children, because they move with their parents from place to place, will often be deprived of the opportunity for an education.

"Our 500,000 domestic American migrants can expect, also, to be in competition with 500,000 foreign workers, brought into this country every year." ■ ■

A Public Health Nurse Reports

• The following are excerpts from the report of a public health nurse assigned to the Migrant Ministry in 1959:

"The housing of these people is of the simplest form, usually consisting of a small wooden building painted white. There are screens at the four windows and two doors. . . . The only furnishings provided are two sets of bunk beds per building. . . . All water for the camp is obtained from a single faucet or pump . . . cooking is done on the family hotplate or three-burner kerosene stove . . . one of the more apparent health problems seems to be the heavy infestation of flies in and around the houses. Uncovered food and garbage are the main attraction of these insects."

Out of ten children interviewed one day, nine had not had breakfast. "Tortillas and beans comprise the greater part of their diet. . . . Because of lack of refrigeration, it is difficult to preserve fresh fruit and vegetables."

"The women and children were much more willing than the men to have professional medical services. The men seemed to pride themselves in having never or rarely been to see a doctor." ■ ■

For Further Reading

• "Church Pilot Project Helps Migrants," by Margaret Vance, an article reprinted from the Newark Evening News, appears in *The Interchurch News,* 475 Riverside Drive, New York 27, N. Y., September, 1959. An educational project in New Jersey, carried on by the New Jersey Council of Churches and the Migrant Ministry is described in detail.

"For 500,000—Still Tobacco Road" by A. H. Raskin in *The New York Times Magazine,* New York, April 24, 1960, is an article by an experienced labor reporter.

"The Forgotten People," by Paul Jacobs, in *The Reporter,* New York, January 22, 1959, describes the streams of migrant farm workers and the conditions under which they work. ■ ■

The Division of Home Missions Reports

by

Monica B. Owen

In 1959, the Migrant Ministry reached 156,329 people. Its program included 8,220 local volunteers, 40 year-round staff, 528 seasonal staff including 100 young people serving as volunteers in denominational groups; 17 child care centers, 26 welcome or weekend centers in or near towns where migrants shop; vocational schools, literary classes, adult education; clubs for school-age children and teen-agers; all types of direct religious services; constant cooperation with all pertinent public and private agencies. (Shotwell photo.)

• When migrant parents are at work in the fields through long, hot days, their babies and young children must go along to run or to sleep between the rows of vegetables. Sometimes they are left in camp in the care of a five or six year old brother or sister or they are locked up all day for safe keeping in the cabins.

To meet the needs of these children, the migrant ministry operated seventeen Child Care Centers in 1959. One was in the desert at a mission station in the Southwest. Here the children of Indian and Spanish American cotton pickers were cared for by volunteer church women. One center was in a large labor camp in the South. Under a professionally trained director, migrant mothers stayed out of the fields and acted as staff members while they themselves were being trained in more understanding ways of caring for young children.

Wherever licensing laws exist, these centers are licensed and provide programs of play, and the rest and food the children so badly need. Surplus foods help to provide hot and filling meals for these children who otherwise would go hungry.

It is no wonder that migrant families want to leave their nomadic way of life, with its uncertainties, and settle down. All across the country wherever it is possible to get jobs, migrants are trying to establish themselves as accepted and established members of communities. Their lack of money means that they must live in the cheapest part of town, in the cheapest possible homes. Often these are made of cardboard, or scraps of wood or tin, and townspeople tend to decry their presence. But these homes are symbols of hope for a better life and of courageous effort to achieve it.

The families who live in these rural fringes offer a tremendous challenge to the church, as well as a new opportunity for missionary service. Here the new comers can be enabled to help themselves toward responsible citizenship in a setting unfamiliar to them. The church can put into practise the doctrine of Christian brotherhood not only by acceptance in church membership but by helping this underprivileged group to grow to their fullest potential.

Does the church really see these people or are they part of a not too attractive landscape? One minister gave his answer to this question when he said that his congregation could do nothing for the migrants in his county as they were twenty-five miles away. But when he was asked about the missionary concern of his church, with enthusiasm he told of work in Japan and India.

Must the mission of the church be too far away to disturb our tranquillity? Or can it be here, close at hand, where it makes us uncomfortable in our comfortable lives? ■ ■

Mrs. Owen is national field representative for Cooperative Field Projects of the National Council's Division of Home Missions.

CHRISTIAN ETHICS in the Rural Economy

by
Guy F. Hershberger

Mr. Hershberger, since 1939, has been executive secretary of the Committee on Economic and Social Relations of the Mennonite Church, with headquarters in Goshen, Indiana.

BASIC TO CHRISTIAN ETHICS are the two biblical principles of love and justice. The prophet Micah summed it up when he said: "He hath showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love mercy and to walk humbly with your God." Justice is giving the brother, the neighbor a square deal. It means dealing fairly with him, not taking advantage of him, not enriching or improving one's own condition at the expense of the neighbor. Love is that quality which enables and empowers the individual to do the just deed, to follow the way of justice. Indeed, love does more than justice. It gives "good measure, pressed down, shaken together, running over." Love does good not only to those who love the giver. It loves even the enemy. It turns the other cheek. It does good to the unjust, even to those who despitefully use us.

Nowhere do justice and love come into sharper focus than in the scriptural teaching on the economic life; and nowhere, perhaps, is the Christian in greater danger of losing the way of Christian ethics than in his economic relationships. There are good reasons why the apostle called the love of money the root of all evils, and why Israel was warned to take heed when vineyards are filled with good things, lest love be lost so that even the God who gave deliverance from the injustice of Egypt be forgotten.

On the economic level men are very sensitive to injustice when they happen to be on the receiving end; but they are often quite insensitive to injustice when they become involved in the delivering end of the process. For these reasons Christians need to give special attention to justice as found in the order of creation, and to love as expressed in the way of the cross in economic relations.

Work, the drawing of one's living from the earth, is in order of creation. The Bible stresses the right of *every* man to draw his living from the earth. Thus property and economic opportunity are a social and not merely an individual concern. When concentration of land was carried too far and some men lost their holdings, or were even reduced to slavery, the Levitical law provided a year of jubilee in which liberty was proclaimed "throughout the land to all its inhabitants." Families who had been deprived of land and the opportunity to make a living had it returned to them again. Property and the human welfare which it represents are not merely the concern of the individual, but of the entire community.

The Levitical law provided that when a man became poor and unable to maintain himself he was to be taken away by his brethren and kept by them as they would entertain a guest. Money was not to be loaned to him for interest, nor food for profit. As God had led Israel out of Egypt, so should Israel extend mercy to her helpless poor.

The French, the Russian, the Chinese, and other great revolutions in history were manifestations of the wrath of God seeking, through the operation of natural law within a sinful social order, to correct the injustices which followed

the concentration of land and the means of production in the hands of the few. Oppressed peoples will always attempt to free themselves from injustices which follow the monopolization of power and the means of production, especially when the monopolists are foreigners who do not share the intimate life of the local community. When Isaiah condemned those in Israel who joined house to house and field to field, who devoured the vineyards of the common people and ground the face of the poor; when Amos upbraided those who stooped so low as to sell into slavery a man unable to pay a debt equivalent to the price of a pair of shoes, while living themselves securely and luxuriously in mountain resorts, they were crying for the correction of economic abuses on a small scale which since that day have often existed on a much larger scale, and which even now are far from eliminated.

Amos gives an ironic picture of the pious hypocrite who devotes the Sabbath to waiting for its close when there will be a renewed opportunity to "deal deceitfully with false balances," to sell a diminished ephah of wheat for a shekel of enlarged value. This religious materialist has his counterpart in the modern "Christian" businessman who contributes his thousands to the church where on Sunday morning he soothes his mind with the aid of stained glass, ritual, and music as he concentrates on the business deal scheduled for consummation the coming week. According to Micah, however, the Lord will not be pleased with such even though they offer thousands of rams, or ten thousands of rivers of oil, or millions of dollars. The time will come when their sins will bring desolation, when they will eat and not be satisfied, when they will sow and not reap.

The remedy for this sorry situation, says Micah, is that men must do justice, and love kindness, and walk humbly with their God. When God was in Christ reconciling the world unto himself he took the way of the cross and showed us the meaning of justice and love and humility. The way of the cross is to seek the kingdom of God and his righteousness, and not to be anxious about food to eat and clothing to wear. It is to labor with one's hands, that we may be able to give to those in need. It is to aid the poor without concern for interest or even for the return of the principal. It is to beware of covetousness, and not to engage in strife because of the family inheritance. It is to be rich toward God, even as Lazarus, and not to feast sumptuously as the rich man did.

It is to go all the way with Christ and his Gospel even if it means economic loss, and not to demur the heavenly call as did the Ephesian silversmiths. For Zacchaeus and his kind it is to come down from the tree to dine with the Master, to restore that which has been taken by fraud, and to minister to the poor. For employees it is to do an honest day's work as servants of Christ doing the will of God. For employers it is to treat their employees justly and fairly, knowing that they also have a Master in heaven. For all it is to love one another with brotherly affection, in honor preferring one another.

These moral teachings, an essential part of our Judeo-Christian heritage, were given in the setting of an anciest economy; but they are by no means out of date. The principles underlying them are as vital for the farmers and the agribusiness community in the midst of the twentieth century rural revolution as they were for the hill farmers of Judea in Micah's day, or for the imperial tax collectors in the time of Christ. The principles, indeed, are not hard to understand. It is the translation of these basic principles into practical meaning for the day by day economy of 1960 that provides the difficulty. What meaning, then, shall we get out of all this for today?

A few years ago the General Board of the National Council of Churches attempted to spell out the meaning of the biblical teachings a little more precisely in terms of twentieth century problems. This pronouncement entitled *Ethical Goals for Agricultural Policy* laid down the principle that "the earth is the Lord's and the fulness thereof," and that man as a steward of God has the responsibility for the cultivation, the distribution and the use of the fruits of the earth for the blessing and the welfare of all mankind.

Spelling it out in the form of specifics, the pronouncement commended the following major goals of agricultural policy to the churches and to the consciences of Christian men and women:

1) The integrity of the farm family must be preserved and rural family life must be enriched.

2) Voluntary association, cooperation, and mutual aid among farm people should be encouraged.

3) Conservation of nature's resources and their development for the legitimate uses of mankind are requirements of Christian stewardship.

4) There should be fair and reasonably stable levels of income for farm producers.

5) There should be opportunity for the full and wholesome development of all persons, within the rural economy. Special attention was called to the subnormal levels of economic life among our migratory agricultural laborers and the million or so Class V and Class VI farmers, who comprise 25 per cent of the total American farmers.

6) Adequate and healthful diets for the world's growing population should be a major objective.

7) There must be recognition of human interdependence on a world scale.

Space does not permit extended comment on all seven of these proposed goals of agricultural policy. Number 1, the integrity and the enrichment of family life, whether rural or urban (and perhaps there isn't too much difference between them) would deserve full treatment all to itself. Numbers 2 and 3, rural mutual aid and conservation, will also be omitted here, partly on the assumption that these are understood and reasonably well achieved throughout most of our country. The remaining four are crucial, however, as far as the economic ethics of the rural revolution are concerned, and are very closely interrelated. Having to do with the fair and equitable distribution of the fruits

of the earth among all of God's creation, it is here that the principles of love and justice come into the sharpest focus.

I need not remind my readers that "fair and reasonably stable levels of income" are a matter of concern for corn belt farmers. Reports of the U.S.D.A. show the 1959 index of prices received by farmers to have been 244 per cent that of 1910-1914, whereas the index of prices paid was 299 per cent of 1910-1914. This is what is called the cost-price squeeze in which I am told many farmers are caught. In 1957, American consumers purchased 11 per cent more food from the farmers than they did in 1951, while the farmers received $700 million less for this larger production than they did for the lesser production in 1951. I am told that in certain areas there have been an unusual number of farm sales in recent months; sales by families who are leaving the farm because of adverse financial conditions.

On the surface it does seem strange that efficient, productive farmers should be in financial difficulty in a time of unprecedented prosperity. Strange as it may seem, however, this unprecedented productivity itself, in the absence of foreign markets, is one cause of the farmer's trouble. A portion of our home market left us also when we began feeding gasoline to our farm power instead of hay and oats. Whereas in 1860, one farm worker produced food and fiber for three other persons, in 1940, mechanization and modern agricultural science have enabled him to produce enough for eleven other persons. Then in 1960, that figure had been raised to twenty-four. It was more than doubled in twenty years. And they are telling us that if the inefficient fourth and fifth class farms were eliminated or modernized, this figure would be raised to forty-five, almost double again. This explains our so-called surplus. We are producing more food than we need.

The farmers' income level will continue to be low until this question of production and surpluses is resolved. And I am assuming that we want it resolved in an ethical manner.

One way to attack the problem is to eat too much and then to take liberal doses of reducing drugs. This helps not only the farmer, but also the drug companies, the doctors, and the undertakers. Although we have a good many Americans who are actually doing this very thing, I have never been impressed by the ethics of it.

A second solution is to keep on producing the food, and selling the surplus to the government which puts it in storage. It is true that for seven years Joseph stored up grain in Egypt in view of the coming seven years of famine. Certainly this kind of storage would be highly ethical. But our present storage program which costs the taxpayers $1,000 net every minute of the year, just for wheat alone, without adequate measures to reduce production or to increase markets is something quite different. The total surplus program costs us over $2,000 a minute.

Ezra Benson comes in for a great amount of criticism at this point. But our surplus of wheat alone is already enough to give every man, woman, and child in the United States five hundred loaves of bread, and I have the impression that they who are loudest in their criticism of Benson would be willing to settle for outright subsidies to keep the farmers' income at parity, even if it would mean one thousand loaves for every person. Obviously there is something not quite ethical about paying $1,000 a minute to give each of us five hundred loaves, or $2,000 a minute for one thousand loaves which we can't use.

What then would constitute a farm policy giving reasonably satisfactory economic results for the farmer caught in the cost-price squeeze and which could also be justified from the viewpoint of Christian ethics? May I make a few suggestions:

1) Whether we like it or not, we must simply face the fact that increasingly fewer farmers will be needed to produce our food. Only one out of eight members of the labor force (perhaps fewer than that) are engaged in the production of food. This percentage will no doubt keep going down, it may be, until the ratio is as low as one to twenty. This is simply one of the laws of a dynamic technological economy. We must find some way of accommodating ourselves to this situation.

2) We need an imaginative program for the development of new foreign markets for our agricultural products. Other aspects of this question will be discussed later. Here I would simply say that this is related to the whole question of tariffs. Unless and until we are ready to lower our tariff walls so that foreign goods can freely flow into the country, we need not expect the freedom for export which we would like. And until the flow of trade in both directions across all international barriers becomes more free than it now is, the maldistribution of economic goods on the international scene, of which our $2,000 a minute surpluses in a world where most of the people are actually hungry is a conspicuous example, will continue. All the world would be better off if this freedom could be realized; and most people, like the special tariff commission, which included friends and representatives of industry, appointed by President Arthur in 1882, when they look at the picture objectively will agree that in general tariffs should come down. Following its investigation the Arthur Commission actually recommended a twenty to twenty-five per cent reduction in tariffs, and turned the matter over to Congress. Then the lobbyists for each particular industry got busy and explained that while reduction in general might be all right, nevertheless in the case of "my industry" it would do great harm. Therefore "my industry" should be an exception to the rule. One of the chief of these particular industry lobbyists was John L. Hayes, president of the Woolen Manufacturers Association, who had also been chairman of the Arthur Commission. It is not surprising then that when Congress finally acted on the recommendations of the Commission, tariffs were left as they had been, substantially unchanged.

This bit of history helps to illustrate what tariffs actually are: a form of class legislation to subsidize one economic group at the expense of those who buy

its products at an artificially manipulated high price. This is a real question of Christian ethics. Can a Christian be a member of an organized lobby, whether an industrial, labor, or farmers organization, which pressures the government for special legislation favoring the group it represents regardless of whether it contributes to the welfare of society as a whole?

3) In addition to foreign tariffs we also have the ethical problem of what might be called domestic tariffs. An illustration would be the special tax placed on oleomargarine to keep it from competing with dairy products in certain states. Dairy farmers may not like it, but if oleo is as good a food and can be purchased for less money than butter, should the government at the behest of the dairy lobby compel the consumer to pay more for his oleo so as to hold up the price of the butter for the benefit of the dairyman? This is a real question of Christian ethics. I happen to know of a college professor of chemistry who in the course of a lecture casually made the remark that the food value of oleo was as good as that of butter. One of the students who heard the remark was the daughter of a prominent dairy farmer, who was also a trustee of this Christian college. A few days later, this trustee dairyman father called on the president of the college, urging that the chemistry professor be discharged because of this dis-service to agriculture. It seems clear that even Christian farmers are tempted by their admittedly serious economic problem to stray from the path of Christian ethics in a justifiable desire to find a solution.

Some of this may seem like negative criticism of sincere efforts on the part of agriculture to solve a real problem. In finding solutions, however, we need to give attention to what should not be done as well as what should be done. To be sure, our society should be willing to help out any segment of the population which finds itself in an emergency even if this costs society a great deal, for after all, this segment is part of the whole society too. On the other hand, however, it is hardly ethical for that segment of society which finds itself in an emergency to insist on continuing a solution which will of itself perpetuate the emergency, and I fear that some parts of the farm support program tend to do this very thing.

4) Coming now to the positive side, I would propose that greater efforts be made to find new uses for farm products. Mr. Benson has been advocating this and President Eisenhower in his farm message of February 9 endorsed the idea and outlined a research program for the discovery of new uses (other than food) for farm products. Monies acquired under Public Law 480 are to be devoted to this purpose. Public Law 480 is the law providing for the disposal of surplus agricultural products under the administration of the Commodity Credit Corporation, by sale to foreign countries, for use in school lunches, by donation for relief purposes, and by other means.

Certainly the proposal to use some of the proceeds for research purposes is an excellent one. Not only our state colleges, but our church colleges as well, should obtain funds from this source to enable scientists on their faculties to work on this problem. In an economic emergency, storage of surplus food at public expense can be justified as an emergency measure, providing its proceeds are used in imaginative ways to make a positive contribution to the whole economy with the ending of the emergency as one of its objectives.

5) Rural communities, if they are to survive as healthy segments of our society, must discover ways of providing employment for their own surplus population. If farm youths cannot find a place on the farm, they must find employment elsewhere. We are told that a community needs three things for survival: natural resources, location, leadership. Our nation has the natural resources and our communities the locations. I like to think that we also have the leadership. Leadership means not only ability to do certain things. It means imagination, planning, and the capacity to bring in counsel from the outside which can give scientific advice and direction to what needs to be done.

A rural community is more than a farming community. It does have a broad agricultural base, but in our day if this community is to remain a community, it must include numerous small businesses and industries more or less related to agriculture, perhaps; certainly not necessarily in a strict sense. Some rural communities are dying because they do not have this vision —or the leadership to carry it out. Archbold, Ohio, for example, with a population of perhaps fifteen hundred, with agricultural resources much less favorable than many of its neighbors, is one of the most enterprising communities, economically speaking, which I have seen. In the past forty years there have emerged in that community a score of indigenous little industries, meat packing, woodworking, feed processing, cattle sales, and the like, enabling it to absorb its surplus agricultural population, without migration to the cities. The cities are large enough already. And the economic and social health of the small communities and of the nation as a whole will be better wherever developments such as these which I have mentioned can be realized. In the case of Archbold, some industries from the outside, appreciating the spirit of the community, have moved in to profit by that situation and to make a contribution to it. In this community there is no unemployment problem; neither is there a migration of the population to the larger urban centers as in so many communities. This is a case where a combination of circumstances has achieved a healthy balance of agriculture and industry, a real rurban community.

6) It should be pointed out that President Eisenhower's farm message of 1954 initiated a Rural Development Program designed to assist communities in doing this very thing. As Secretary Benson recently said: "This program is designed to aid the long-forgotten 60 per cent of our farm people (meaning especially Class IV, V, and VI farms) by developing their skills, helping communities develop new industries, and

providing better opportunities both on and off the land." Here is a government program with a good purpose, which in combination with an alert local leadership should be able to do much to help many a rural community remain in a healthy state in this era of rural revolution.

7) As long as our surplus emergency continues, the Soil Conservation Reserve should be expanded. It does not make sense to produce food for which we are unable to find any use. It is certainly better to put the soil in reserve and to build up its fertility in readiness for a future day when a greatly increased world population and freer markets may demand all the food which this soil can then produce. The President in his farm message, February 9, recommended retirement up to 60,000,000 acres.

8) Finally—the one really important suggestion which I have—is the effective use of Food for Peace. Only western Europe is properly fed. We are overfed. And the rest of the world is underfed. It simply does not make sense that a civilization which is invading the planetary world with its sputniks and sun satellites millions of miles in space must allow its food in one part of this little earth to go to waste while millions of people in other parts are starving. What we dread most in our day is the specter of a nuclear war. Wars are caused by hunger and related causes. What would make more sense than to feed the hungry and thus make a contribution to the preservation of peace.

Happily, at least a beginning has been made in this direction. In 1954, Congress passed the Agricultural Trade Development and Assistance Act, commonly known as Public Law 480. Title I of the law authorizes the government to sell surplus commodities abroad for foreign currencies. During the past five years, the United States has agreed to sell surplus foods to some thirty-eight countries for $3.7 billion. These commodities had cost the U. S. $5 billion to purchase, store, process and ship. What would otherwise have been a loss of $5 billion was now reduced to $1.3 billion.

Most important, however, the food represented by the $5 billion went to people who needed it. In addition to this, the $3.7 billion realized from the sale was also used to help the needy countries in other ways, thus really getting double use from this portion of the deal for the cause of peace. Fifty-four per cent of this amount was devoted to grants and loans to assist underdeveloped countries increase their own agricultural and industrial production, for the building of power projects, the improvement of transportation, health, sanitation, and education.

A small portion of the $3.7 billion was used for international educational exchanges. Under this program, 2,687 persons received assistance. Many were students from foreign countries coming to the United States. Others were American students and educators going to foreign countries to make their contribution there.

Title II of Public Law 480 authorizes the giving of surplus food to foreign governments for their use in disaster relief. During the last five years, forty-two countries and areas received help from this source, in cases such as famine, floods, and other disasters. As illustrations, Italy, Yugoslavia, Pakistan, Japan, Austria, and Tunisia received shipments of grain, milk, rice, fats, cotton and beans. As of June, 1959, cumulative authorizations under Title II totaled $546 million.

Title III of P.L. 480 authorizes the use of surplus food for foreign and domestic relief through voluntary church and welfare agencies and the United Nations Children's Fund. Under this title during the past five years, over 7.3 billion pounds of food have been used for relief in ninety-five countries and areas overseas; and more than 2.3 billion pounds have been used in the United States for school children, charitable institutions and needy persons in family units.

Title III of P.L. 480 is permanent legislation. In 1959, Congress extended the provisions of Titles I and II until December 31, 1961. This extension authorizes continued sales up to $1.5 billion a year, and government relief up to $300 million a year.

Amendments added in 1959 bring certain new features to the law. One of the most significant is the authority to use currencies obtained under Title I for medical and scientific research in other nations. For example, if wheat is sold to India under Title I, it is paid for in rupees and these rupees must be spent in India. Now the new feature of the law is that private agencies can go to India (or to any country where the program is in operation) and administer a medical or scientific research program, for the benefit of that country, and financed with the money (rupees in the case of India) received for the surplus food that was sold.

As an illustration of what this can mean, recently the Mennonite Central Committee was invited by the State Department to investigate possibilities for such a program under its administration. The MCC in turn has made overtures to Mennonite colleges and it seems possible that within the near future, we may have a small MCC-sponsored medical-scientific research unit in some foreign country, staffed by scientists from Mennonite colleges and financed with P.L. 480 funds. This illustrates what can be done under the program, and what ought to be done on a large scale with the participation of hundreds and thousands of colleges and church, welfare, and relief agencies throughout the country, as well as by the government itself.

These are some of the things possible under the law as it now stands. But this is only a very small beginning of what could and ought to be done. And what we now have falls far short of the International Food for Peace bill sponsored last year by sixteen senators under the leadership of Senator Humphrey. This bill would have extended P.L. 480 for five years and would have provided for the following additional features: 1) The appointment of a Peace Food Administrator. 2) The establishment of food reserves in foreign countries. 3) An increase in grants of foreign currencies for economic development. 4) The establishment of bi-national foundations for the planning of development programs. This program would go much farther than anything which we now have.

It is my own belief that if the American people really took seriously this food-for-peace idea and made it work, it would do something for peace. Then if peace came—the cold war over, with drastic reductions of armaments everywhere—we could really throw our energies into a foreign development program which in turn would solve our problems of surplus food. That is, we would use much of our surplus to promote peace. Then when we get peace, the rest of the peaceful world could use the rest of our surplus.

Now allow me, if you will, to outline a step-by-step procedure.

1) *Let us develop more adequate international machinery under the Food and Agricultural Organization of the United Nations.* This is badly needed, but the U.S.A. has been dragging its feet. In 1946, for example, we helped to turn down a proposal for a World Food Bank; and in 1949 we did the same with respect to a proposed International Commodity Clearing House. Today under Title I of P.L. 480, the U. S. is doing bilaterally some of the work which would have been accomplished by these two proposals, but on a much smaller scale and without the help of other nations that could help.

2) *If we had this international machinery much of our surplus food and other forms of aid could be channeled through it.* The World Food Bank, for example, could become a reality, and the total results would be ever so much greater.

3) *Let us use some of our food to bridge the chasm between our people and those behind the Iron Curtain.* Several years ago when the Yangtze Valley floods reduced many Chinese to the starvation level, a number of church agencies urged our government to permit the shipment of food to these enemies. It was argued that, according to the Bible, when our enemy hungers we should feed him. The proposal was actually considered at Washington, but it was batted back and forth between the State Department and the Pentagon so long that it finally died. In another instance, when Poland offered to purchase large quantities of butter, at a time when we had huge stores in stock, the Department of Agriculture declined to sell. Measures such as these and others like them, if they could be carried out, could make a real contribution to the mitigation of the tension between the East and the West.

4) *Let us give our whole-hearted support to a bill, H.R. 9638, introduced on January 14, by Representative Henry S. Reuss of Wisconsin as an amendment to the Mutual Security Act.* The bill provides for a study looking toward a Point 4 Youth Corps of young Americans willing to serve their country in public and private technical assistance missions in overseas countries and at a soldier's pay. If the program envisioned by Mr. Reuss should reach operational status, it would no doubt find thousands of young men and women ready to participate. The program would give real aid where the aid is needed in agricultural, industrial, educational, and social projects. It would go a long way toward destroying the current image of the "Ugly American" and would go far toward the making of a more peaceful world. A recent correspondent to the New York *Times* considers the proposal so important that he says: "Let the press, radio and television combine their efforts and bring the prospects of the Point 4 Youth Corps proposal to the attention of the American people."

5) *And then last, let us get down to the real business of disarmament.* Today the United States is spending $46.4 billion on its current military program. If this were eliminated or drastically reduced, taxes could be reduced. If taxes were reduced, industry would have more money to spend on capital expansion and individuals more for consumption goods. This in turn would prevent the depression which some people fear would come with peace, since the money thus released would go into the production and consumption of a new volume of goods for civilian and peaceful purposes. Then, if this occurred, federal, state, and local governments could enlarge their expenditures on a slum clearance, housing, highway construction, health, education and scores of other badly-needed developments.

Finally, this new situation would enable the nation to engage in "works of peace" on foreign soil as it really should be done. Private capital instead of being consumed in the form of taxes for the building of armaments could go to the underdeveloped countries for economic development there. Private and public agencies could put money into the development of education into these countries. Then if we would lower our tariffs everywhere, goods would flow more freely from one country to the other. The buying power of the underdeveloped countries would be stepped up; they would purchase our manufactured goods in increasingly larger quantities; and before we knew it they would be using our surplus food and perhaps Ezra Benson's proposed 60 million acres would have to come out of the conservation reserve for the production of the food which the other nations would be demanding.

This, then, is the program which I propose.

I am not suggesting that all of this is going to happen. The tragic thing is that it is just possible that it will not happen. But I do not pretend to be a prophet in the sense of a predictor of future events. I am prophesying what ought to be. My subject is "Christian ethics in the rural economy." I feel that what I have advocated here is ethically sound. And if it is ethically sound, then as Christians we have an obligation to follow through with it regardless of the economic consequences. As for me I would rather go through an economic depression knowing that my ethics had been right than to enjoy an era of prosperity under the shadow of a bad conscience as to my personal ethics.

On the other hand we also know that like begets like, that whatsoever a man sows that shall he also reap. And I verily believe that if we sow the ways of love, and peace, and friendship to all peoples, in due time we shall reap the fruits of peace if we faint not. ■ ■

A Parish Ministry to the Sick

by

Lee Llewellyn Kester, Jr.

• The hour was two in the morning. A telephone bell jerked the nervous system to attention. As the senses began to respond, the sting of a siren protruded into the silence of the night. The voice at the other end of the line barked out instructions. "Reverend Kester. Fire Headquarters. Emergency call at . . ."

Someone was in trouble. A chain of events was set in motion. The Rescue Squad was already on its way with the necessary mechanical devices. The driver was trained in first aid. A medical doctor had been summoned. Now the clergy were instructed. In the span of a few minutes a team was organized to minister to human need. Physical and spiritual forces of comfort and healing were effectuated.

Unusual? Not at all when one recognizes the voice of Christ. ". . . I was sick and you visited me. . . ." It may be a hazy recollection in our day, but the Christian church, from its origin, has been continually concerned about and for people. It has sought a relationship between God and man. The primary emphasis has been the saving grace of God. But in that emphasis, the Christian message has sought to relate itself to human need. It has sought the application of the spiritual force of strength, comfort and compassion to the tragic and painful moments of existence.

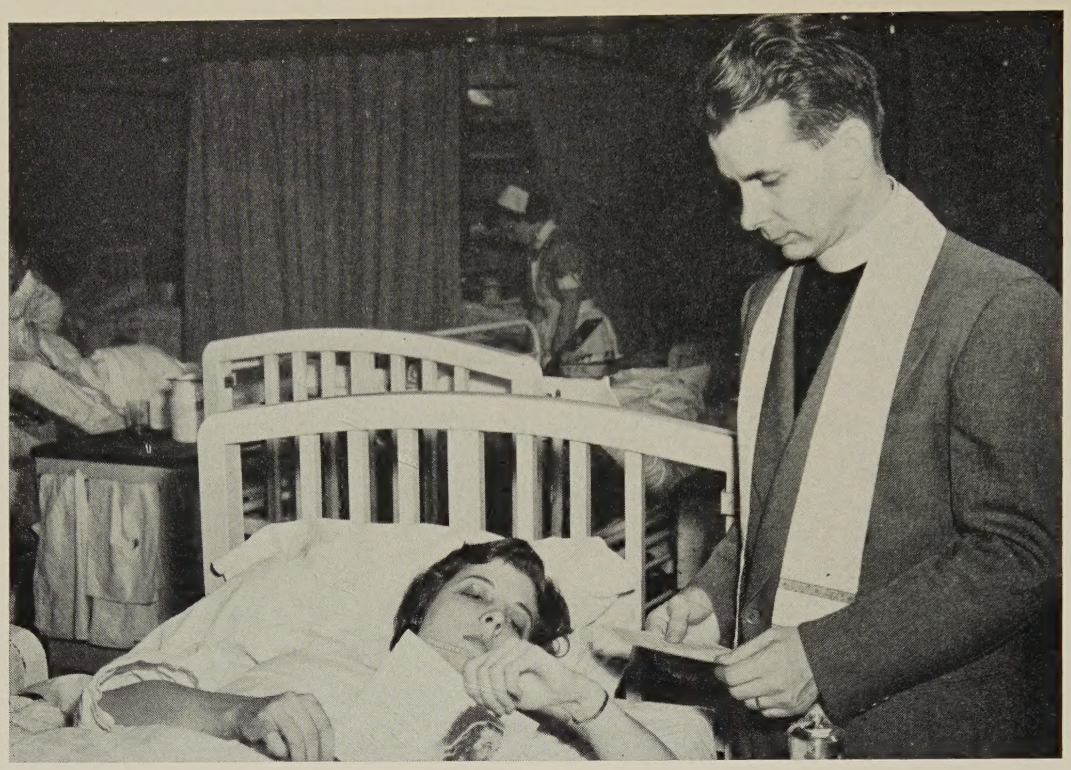
Mr. Kester is assistant minister at The Reformed Church of Bronxville, New York.

A vital function of the church has been the ministry to the sick. Christian concern for the sick has displayed itself in history through the early hostels which evolved into the institution known as the church hospital. Missionary efforts could not touch the souls of people without sharing in their suffering. The mission compounds were soon graced with medical teams who shared their efforts with evangelists. Medicine opened up doors through which the ministry could enter. In cooperation they established the message of Love. Soon the Christian spirit permeated the world. Secular groups and governments used the Christian hospital as their example. Social work became a community project. The parish ministry had to reevaluate its approach.

The parish ministry is one which gives priority to the sick and the dying. A philosophy is developed towards illness and healing that entertains sound biblical support. It is a ministry which seeks a marriage with the intelligent practice of medicine. There is recognition that minister and doctor cannot stand alone. The purpose is to elevate the whole man. For only as the soul, body and mind are fortified by faith can a man fully respond to the ministrations of medicine. The purpose of the parish ministry, as I see it, is first the establishment of a relationship with God. Second, it is helping people to maintain that relationship through the development of a healthy attitude towards sickness, pain and suffering.

Such a ministry takes into account the fact of innocent suffering. It breathes the prayer of an unknown author: "God, help me to change the things that can be changed. Help me to accept the things that cannot be changed. Give me the wisdom to know the one from the other." One of the popular binges of the day is that of health. Faith healing has become an inquisitive topic of conversation. Its extreme pronouncements move towards the elimination of the medical profession. This profession will survive only for those who have not faith. I have read and heard it said that the prayer, ". . . not as I will, but as Thou wilt," is an escape clause for those who are not sure of the will of God. The parish ministry in which I enter is founded on that prayer of Christ. It seeks to build those spiritual qualities which will make a person healthy even while enduring insurmountable difficulties.

There has been a period of divorcement between religion and medicine. There are still some who would not seek a reconciliation. The rapid advancement of technical knowledge outdistanced the church's ability to absorb it. Church leaders became preoccupied with administration, the building of a successful organizational program within the local church and denomination, the development of budgetary security, the formula for proper liturgical worship and doctrinal preaching.



"Sickness does not know any superior. People everywhere need affection, concern, forgiveness, faith, hope. . . . The effective ministry is one which seeks to unite the whole man."

The church evolved into a business. Its character and structure took on the shape of a Fifth Avenue corporation with Madison Avenue promotion. Neglected was the ministry—the ministry of the parish. The sick were given to the doctor and the psychiatrist.

The cost of the abandonment was the growth of an edge of suspicion. Clergy were viewed as meddlers and intruders within the sick-room. They were the disrupters of hospital routine. Knowledge scorned ignorance. "I was sick and you visited me" became the possession of medicine. In this divorcement rose a danger flag. The advancement of medical research soon took the Christian family doctor from the scene. With specialization becoming the pattern, more and more attention was given to man's physical needs. The whole man was lost in the shuffle.

I am aware that the church with which I am associated can stand in the judgment of the above. Its membership is large numerically. The setting is that of suburbia. A mobile population is its problem. The social and economic strata is that of the highest echelon. The ministry is one of specialization. It has sought to correct its deficiencies. The road is yet long, but it has developed an awareness of pastoral responsibility. The situation in suburbia is not different than that of town or country. I recall my budding days in a small church of a hundred members. The setting was rural. Now in review there is the sense that the same demands were present and the same neglect evident. A parish ministry to the sick has certain features which are basic. The common denominator reaches to the city, town and country. Sickness does not know any superior. People everywhere need affection, concern, forgiveness, faith, hope. . . . The effective ministry is one which seeks to unite the whole man.

They call it a new ministry. In reality its newness is but a return. It is a renewed effort to apply, direct and live, the Christian message of concern and love. The "new ministry" is that of a spiritual ministry to the sick. This is a team effort—clergy, physician, surgeon, and nurse. It is the minister's task to show interest in the human personality. It is more nearly his business than anyone else's to discover through an intimate knowledge of the patient what deficiencies have occured in the inner sanctum of the patient's existence. He knows the limitations of his training. Recognition is always made of the intelligence in other fields. No intrusion is made upon the field of psychiatry or medicine. The dark hour of mistrust is ended when the participants of the team can share information in the endeavor to help the whole person, soul as well as body. The call of the minister can best be described in the words Richard C. Cabot, M.D., and Russell L. Dicks, B.D.:

The minister goes to the sickroom by authority of the needs of the pa-

*tient, needs which will not be met otherwise. By right of the heritage which is his he must go to the sick-room, and by right of the needs of the spirit, he may be trusted by doctor and patient, after he has trained himself. By virtue of the special methods and of the devotion which are his heritage he may minister to the sick to their advantage, to the advantage of the doctors and nurses who care for the sick, and to the advantage of his own spiritual welfare.**

Joint understanding, preparation, devotion to the opportunities for service, this is the badge of the "new ministry"—a parish ministry to the sick.

The door is open. What can you contribute in the consummation of a team relationship? Perhaps I can share with you several observations and suggestions that have aided my growth during these past ten years. The first place to start is with yourself. The outside pressures place their toll upon a man's growth. Fighting the limited hours of a day we have developed the occupational hazard of relying upon the formation of past knowledge and practice. As the years slip by the mind becomes more rigid. Its loss of flexibility limits its ability to be receptive to the developments of the present hour. A parish ministry to the sick demands of a man a constant introspection of his attitude toward sickness and health, the approach to the sick-room, the relationship to the medical profession.

Some of the most rewarding experiences in my life are those moments spent in discussion with a doctor who has grown to be a warm friend. Reflecting upon my pastoral ministry his insight has become most valuable. We recently talked about the qualifications of a pastoral minister. Six areas were suggested: 1) Having an affectionate concern for people. 2) Understanding that rapport cannot be established with everyone. 3) The maturity to direct those you cannot help to someone who can. 4) The ability to develop a keen insight to determine the level of an individual's spiritual development. 5) The capacity to direct gratitude to other than yourself and to establish the contribution of the "team." 6) Offering the immediate availability of yourself whatever the hour might be.

The minister needs to develop a diagnostic attitude and ability as keen as that of the physician. Set techniques are dangerous. Each patient is an individual. There is no conforming pattern. His response is conditioned by his background and situation. Upon entering the sick-room the patient's appearance, attitude and expression become cues for the approach and conduct of the visit.

It may come as a shock, but some people dislike ministers because they're ministers. Patients enter shock at the sight of the clergy because their conditioning places them on a death-bed. There is a general indifference towards religion by patients. The minister's responsibility becomes that of removing the barrier with tact. We unfortunately are known for our blundering. We attempt to elevate the patient to our level of spiritual attainment. Showered with a show of religiousity, the set scripture, the formal prayer, the pat expressions, the patient is often forced further behind his wall. If a rule must be established, one is: not to argue or present doctrinal differences. Do not *force* an individual into the field of religion who mentally rebels against doing so. Never assume the patient has your faith, that he is familiar with the Bible, that he understands the mission of Jesus Christ. Always start with "the growing edge" of man's ignorance.

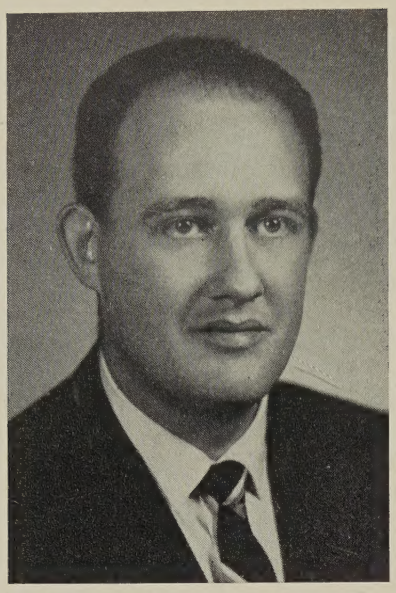
The sick-room will hold one or more of these conditions: loneliness, fear of death, the economic burden of illness, of family security, of the vast unknown, guilt about human weakness causing the illness, and plain boredom. Your intent in being in the sick-room should be one of helpfulness. Stay long enough to dissipate loneliness but not so long that you wear out your welcome. Several visits are worth more than one long one. Be careful about your emotions and sympathies. Inspire the will to live. Take your cue from the patient as to how far you can lead the conversation in the pattern of religion. Rest assured he knows what you stand for and that this is often sufficient. One of the greatest kindnesses you can do is to be a listener. This means being intently interested in the patient's conversation. Don't be bored with specimens or lengthy conversation about the operation. The length of the incision has become an important part of his life. In the conversation be aware of the suggestion to pray, to express spiritual thoughts, to leave or to stay. Common sense should warn you not to whisper, to lie, to do that which the patient can do himself, to allow an anticipation of a visit you have no intention of keeping, to disregard a "No Visitors" sign, or hospital procedures. By your tactfulness you can alleviate the conditions which prevailed prior to your entrance.

What about prayer? There is no doubt in my mind that prayer carries the power of suggestion. It mediates the power of God. "My grace is sufficient for thee." It is also true that many a mind is not adjustable to prayer. With a lack of conditioning the mind is disturbed rather than relieved. I soon learned this in the school of experience. Overcoming my own inclinations I soon couched my prayers in the framework of normal conversation. They became implied rather than vocal prayers. Phrases such as "My prayers are with you"—"I hope God provides you with strength, patience . . ." and an exciting remark "God bless you" became the intention of those fuller prayers of the heart.

There are other ways in which we express the concern of the church. We have a Prayer Telephone. This is a telephone device which answers the phone and plays a recorded prayer of one of the ministers. In the early hours of the morning the hospital switchboard has placed the call which brings words of reassurance to an anxious mind. A Good Neighbor Committee composed of

* Cabot and Dicks, *The Art of Ministering to the Sick,* (New York, The Macmillan Company, 1947). This is recommended reading for the minister of any church who seeks that preparation or review necessary for an effective pastoral ministry.

so you may know - - -



DR. HENRY A. McCANNA

• Dr. Henry A. McCanna of Kansas City, Kansas, is the newly-named executive director of the Department of Town and Country Church of the National Council of Churches.

Announcement of Dr. McCanna's appointment, effective October 1, was made by Dr. Roy G. Ross, National Council General Secretary. He succeeded the Rev. Dr. Richard O. Comfort, who is now secretary for Village Church Community Services of Agricultural Missions, Inc., a cooperating agency of the National Council.

Dr. McCanna comes to the Council from the faculty of Central Baptist Theological Seminary in Kansas City, where he was professor of Social Ethics and Town-Country Church Leadership Training.

In his new post, Dr. McCanna heads a program which coordinates the work of twenty-one denominational rural church departments. His responsibilities include: cooperative development of policies and programs of town and country churches of the Council's Protestant and Orthodox communions; study and research of the town and country church situation in America; in-service training of town and country ministers and other professional workers and lay leaders; assistance with denominational town and country programs through participation in planning meetings, conferences, and pastor institutes; planning the annual Town and Country Convocation for delegates from the member denominations.

Dr. McCanna became a member of the faculty of Central Baptist Seminary in 1953, where he supervised extensive field programs in town and country work.

He received his B.A. degree in 1950 from William Jewell College, Liberty, Missouri, and was honored in his senior year with the Pi Delta Diamond Key for special distinction in debate and oratory.

He received the Master of Religious Education and Bachelor of Divinity degrees in 1953 from Central Baptist Seminary and in 1958, Dr. McCanna was awarded the Doctor of Religious Education degree from the same institution.

His own experiences in rural church pastorates was in four different Missouri churches for seven years prior to 1953. Previously, Dr. McCanna served as a non-commissioned chaplain in Germany during World War II. Before this time he served churches in Florida and Georgia while stationed there.

Dr. McCanna is a member of the American Society of Christian Social Ethics. ■ ■

(Continued from page 15)

lay women bring the spirit of the worship service in the form of the chancel flowers every Sunday. Trained Parish Callers make periodic visits to those confined at home Prayer Groups unobtrusively bring the power of intercessory prayer to bear within the group cell.

At nine o'clock every morning a minister conducts a prayer service The entire congregation is enlisted. At work, in the home, commuting to school or office, they are asked to add their spirit to silent prayer. A prayer card is carried in wallets and pocketbooks. To the individuals specially remembered that day this letter is sent:

Dear ——————:

I think you know of a custom in our Church of having a ten minute prayer service each weekday, Monday through Friday, at 9:00 a.m. in the Meditation Room.

Today, in conducting that service, my silent prayers were particularly for you. We ministers believe that this practice, which in the course of a year includes every member of our congregation, will prove to be a blessing to us individually and as a parish. I deeply feel that seeking God's will at the morning hour can give particular direction and competence for the tasks of the day.

May that be so for you today and every day.

Yours faithfully and affectionately,

The nurture of the soul is the commitment of the ministry. It is the substance of a parish ministry to the sick.

IMPORTANT NOTICE

Effective November 1, 1960, the annual subscription price of the Town and Country Church was increased to $2.00. Single copies will be sold for 35¢. The increase was necessitated by increased production costs. This is the first since 1952 when subscriptions were raised from $1.00 to $1.50. Beginning January 1, 1960, publication will be on a bimonthly basis.

William A. Carhart